

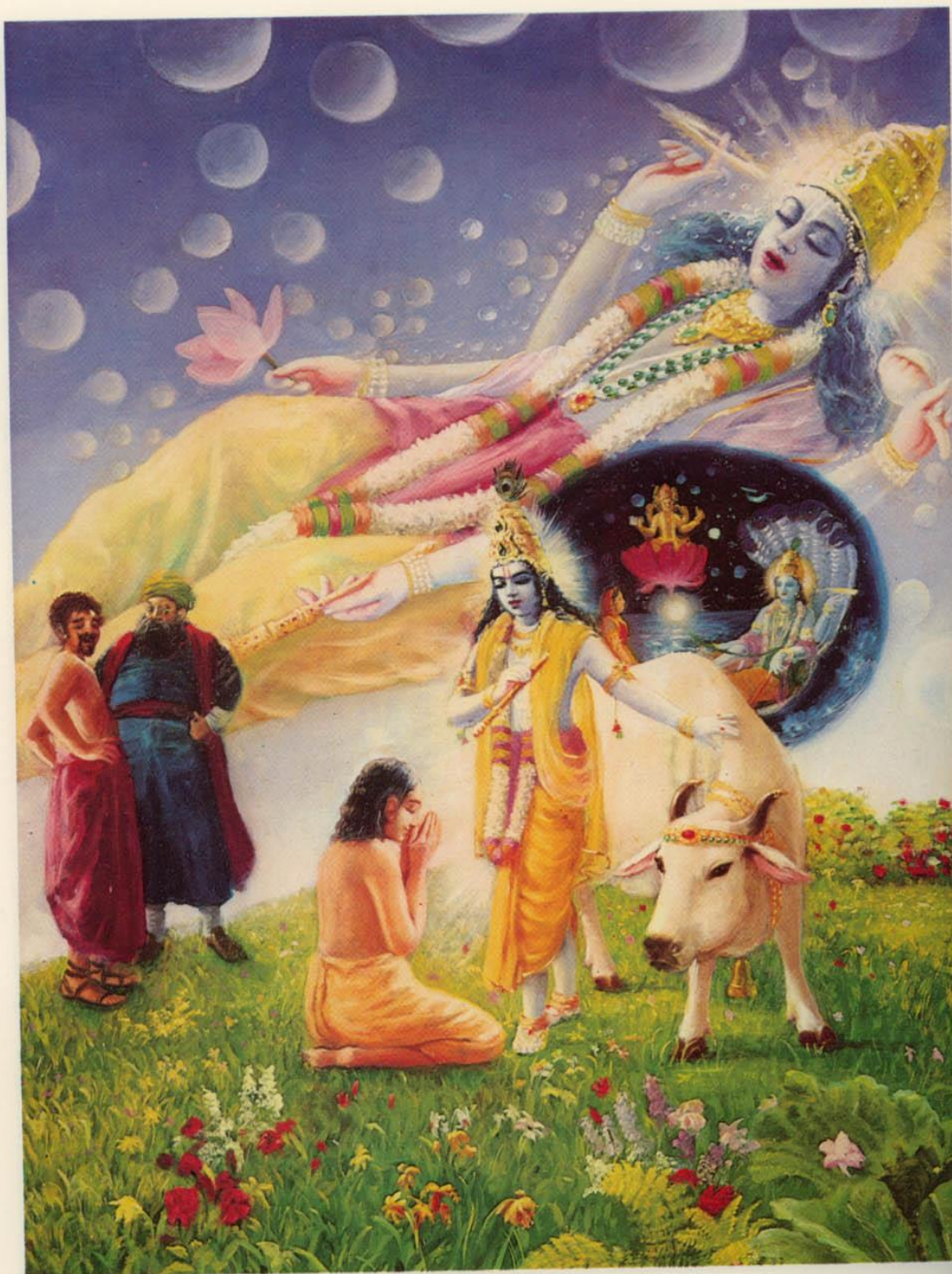


Plate 31 The foolish mock at the Supreme Lord Śrī Kṛṣṇa when He descends like a human being. They do not know His transcendental nature and His supreme dominion over all that be. (p.155)

Chapter 9: The Most Confidential Knowledge

TEXT 11

*avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram*

SYNONYMS

avajananti—deride; *mam*—Me; *mudha*—foolish men; *manusim*—in a human form; *tanum*—body; *asritam*—assuming; *param*—transcendental; *bhavam*—nature; *ajanantah*—not knowing; *mama*—Mine; *bhuta*—everything that be; *mahesvaram*—supreme proprietor.

TRANSLATION

Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.

PURPORT

From the other explanations of the previous verses in this chapter, it is clear that the Supreme Personality of Godhead, although appearing like a human being, is not a common man. The Personality of Godhead, who conducts the creation, maintenance and annihilation of the complete cosmic manifestation, cannot be a human being. Yet there are many foolish men who consider Kṛṣṇa to be merely a powerful man and nothing more. Actually, He is the original Supreme Personality, as is confirmed in the *Brahma-samhita* (*isvarah paramah kṛṣṇah*); He is the Supreme Lord.

There are many *isvaras*, controllers, and one appears greater than another. In the ordinary management of affairs in the material world, we find some official or director, and above him there is a secretary, and above him a minister, and above him a president. Each of them is a controller, but one is controlled by another. In the *Brahma-samhita* it is said that Kṛṣṇa is the supreme controller; there are many controllers undoubtedly both in the material and spiritual world, but Kṛṣṇa is the supreme controller (*isvarah paramah kṛṣṇah*), and His body is *sac-cid-ananda*, non-material.

Material bodies cannot perform the wonderful acts described in previous verses. His body is eternal, blissful and full of knowledge. Although He is not a common man, the foolish deride Him and consider Him to be a man. His body is called here *manusim* because He is acting just like a man, a friend of Arjuna's, a politician involved in the Battle of Kuruksetra. In so many ways He is acting just like an ordinary

man, but actually His body is *sac-cid-ananda-vigraha*-eternal bliss and knowledge absolute. This is confirmed in the Vedic language also (*sac-cid-ananda-rupaya krsnaya*): "I offer my obeisances unto the Supreme Personality of Godhead, Krsna, who is the eternal blissful form of knowledge." There are other descriptions in the Vedic language also. *Tam ekam govindam*: "You are Govinda, the pleasure of the senses and the cows." *Sac-cid-ananda-vigraham*: "And Your form is transcendental, full of knowledge, bliss and eternity."

Despite the transcendental qualities of Lord Krsna's body, its full bliss and knowledge, there are many so-called scholars and commentators of *Bhagavad-gita* who deride Krsna as an ordinary man. The scholar may be born an extraordinary man due to his previous good work, but this conception of Sri Krsna is due to a poor fund of knowledge. Therefore he is called *mudha*, for only foolish persons consider Krsna to be an ordinary human being because they do not know the confidential activities of the Supreme Lord and His different energies. They do not know that Krsna's body is a symbol of complete knowledge and bliss, that He is the proprietor of everything that be and that He can award liberation to anyone. Because they do not know that Krsna has so many transcendental qualifications, they deride Him.

Nor do they know that the appearance of the Supreme Personality of Godhead in this material world is a manifestation of His internal energy. He is the master of the material energy. As has been explained in several places (*mama maya duratyaya*), He claims that the material energy, although very powerful, is under His control, and whoever surrenders unto Him can get out of the control of this material energy. If a soul surrendered to Krsna can get out of the influence of material energy, then how can the Supreme Lord, who conducts the creation, maintenance and annihilation of the whole cosmic nature, have a material body like us? So this conception of Krsna is complete foolishness. Foolish persons, however, cannot conceive that the Personality of Godhead, Krsna, appearing just like an ordinary man, can be the controller of all the atoms and of the gigantic manifestation of the universal form. The biggest and the minutest are beyond their conception, so they cannot imagine that a form like that of a human being can simultaneously control the infinite and the minute. Actually although He is controlling the infinite and the finite, He is apart from all this manifestation. It is clearly stated concerning His *yogam aisvaram*, His inconceivable transcendental energy, that He can control the infinite and the finite simultaneously and that He can remain aloof from them. Although the foolish cannot imagine how Krsna, who appears just like a human being, can control the infinite and the finite, those who are pure devotees accept this, for they know that Krsna is the Supreme Personality of Godhead. Therefore they completely surrender unto Him and engage in Krsna consciousness, devotional service of the Lord.

There are many controversies amongst the impersonalists and the personalists about the Lord's appearance as a human being. But if we consult *Bhagavad-gita* and *Srimad-Bhagavatam*, the authoritative texts for understanding the science of Krsna, then we

can understand that Krsna is the Supreme Personality of Godhead. He is not an ordinary man, although He appeared on this earth as an ordinary human. In the *Srimad-Bhagavatam*, First Canto, First Chapter, when the sages inquire about the activities of Krsna, it is stated that His appearance as a man bewilders the foolish. No human being could perform the wonderful acts that Krsna performed while He was present on this earth. When Krsna appeared before His father and mother, Vasudeva and Devaki, He appeared with four hands, but after the prayers of the parents, He transformed Himself into an ordinary child. His appearance as an ordinary human being is one of the features of His transcendental body. In the Eleventh Chapter of the *Gita* also it is stated, *tenaiva rupena* etc. Arjuna prayed to see again that form of four hands, and when Krsna was thus petitioned by Arjuna, He again assumed His original form. All these different features of the Supreme Lord are certainly not those of an ordinary human being.

Some of those who deride Krsna, who are infected with the Mayavadi philosophy, quote the following verse from the *Srimad-Bhagavatam* to prove that Krsna is just an ordinary man: *aham sarvesu bhutesu bhutatmavasthitah sada*: "The Supreme is present in every living entity." (*Bhag.* 3.29.21) We should better take note of this particular verse from the Vaisnava *acaryas* like Jiva Gosvami instead of following the interpretation of unauthorized persons who deride Krsna. Jiva Gosvami, commenting on this verse, says that Krsna, in His plenary expansion as Paramatma, is situated in the moving and the nonmoving entities as the Supersoul, so any neophyte devotee who simply gives his attention to the *arca-murti*, the form of the Supreme Lord in the temple, and does not respect other living entities is uselessly worshiping the form of the Lord in the temple. There are three kinds of devotees of the Lord, and the neophyte is in the lowest stage. The neophyte devotee gives more attention to the Deity in the temple than to other devotees, so Jiva Gosvami warns that this sort of mentality should be corrected. A devotee should see that Krsna is present in everyone's heart as Paramatma; therefore every body is the embodiment or the temple of the Supreme Lord, and as such, as one offers respect to the temple of the Lord, he should similarly properly respect each and every body in whom the Paramatma dwells. Everyone should therefore be given proper respect and should not be neglected.

There are also many impersonalists who deride temple worship. They say that since God is everywhere, why should one restrict himself to temple worship? But if God is everywhere, is He not in the temple or in the Deity? Although the personalist and the impersonalist will fight with one another perpetually, a perfect devotee in Krsna consciousness knows that although Krsna is the Supreme Personality, He is all-pervading, as is confirmed in the *Brahma-samhita*. Although His personal abode is Goloka Vrndavana and He is always staying there, still, by His different manifestations of energy and by His plenary expansion, He is present everywhere in all parts of the material and spiritual creation.



Plate 32 If with love and devotion one offers the Supreme Lord Śrī Kṛṣṇa a leaf, a flower, fruit, or water, He will accept it. (pp.157-159)

Chapter 9: The Most Confidential Knowledge

TEXT 26

*patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah*

SYNONYMS

patram—a leaf; *puspam*—a flower; *phalam*—a fruit; *toyam*—water; *yah*—whoever; *me*—unto Me; *bhaktya*—with devotion; *prayacchati*—offers; *tat*—that; *aham*—I; *bhakti-upahrtam*—offered in devotion; *asnami*—accept; *prayata-atmanah*—of one in pure consciousness.

TRANSLATION

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

PURPORT

Here Lord Kṛṣṇa, having established that He is the only enjoyer, the primeval Lord, and the real object of all sacrificial offerings, reveals what types of sacrifices He desires to be offered. If one wishes to engage in devotional service to the Supreme in order to be purified and to reach the goal of life—the transcendental loving service of God—then he should find out what the Lord desires of him. One who loves Kṛṣṇa will give Him whatever He wants, and he avoids offering anything which is undesirable or unasked for. Thus, meat, fish and eggs should not be offered to Kṛṣṇa. If He desired such things as offerings, He would have said so. Instead He clearly requests that a leaf, fruit, flowers and water be given to Him, and He says of this offering, "I will accept it." Therefore, we should understand that He will not accept meat, fish and eggs. Vegetables, grains, fruits, milk and water are the proper foods for human beings and are prescribed by Lord Kṛṣṇa Himself. Whatever else we eat cannot be offered to Him, since He will not accept it. Thus we cannot be acting on the level of loving devotion if we offer such foods.

In the Third Chapter, verse thirteen, Śrī Kṛṣṇa explains that only the remains of sacrifice are purified and fit for consumption by those who are seeking advancement in life and release from the clutches of the material entanglement. Those who do not make an offering of their food, He says in the same verse, are said to be eating only sin. In other words, their every mouthful is simply deepening their involvement in the complexities of material nature. But preparing nice, simple vegetable dishes, offering them before the picture or Deity of Lord Kṛṣṇa and bowing down and praying for Him to accept such a humble offering, enable one to advance steadily in life, to purify the body,

and to create fine brain tissues which will lead to clear thinking. Above all, the offering should be made with an attitude of love. Krsna has no need of food, since He already possesses everything that be, yet He will accept the offering of one who desires to please Him in that way. The important element, in preparation, in serving and in offering, is to act with love for Krsna.

The impersonalist philosophers, who wish to maintain that the Absolute Truth is without senses, cannot comprehend this verse of *Bhagavad-gita*. To them, it is either a metaphor or proof of the mundane character of Krsna, the speaker of the *Gita*. But, in actuality, Krsna, the Supreme Godhead, has senses, and it is stated that His senses are interchangeable; in other words, one sense can perform the function of any other. This is what it means to say that Krsna is absolute. Lacking senses, He could hardly be considered full in all opulences. In the Seventh Chapter, Krsna has explained that He impregnates the living entities into material nature. This is done by His looking upon material nature. And so in this instance, Krsna's hearing the devotee's words of love in offering foodstuffs is *wholly* identical with His eating and actually tasting. This point should be emphasized: because of His absolute position, His hearing is wholly identical with His eating and tasting. Only the devotee, who accepts Krsna as He describes Himself, without interpretation, can understand that the Supreme Absolute Truth can eat food and enjoy it.